length was 5 cm. or over. In one individual the iliac bone was much higher at the right side than on the left. 141 564*

Face.—A few individuals were noted thus—

(1) Deep nasal notch. Nasal point slightly elevated. Helix of ear very thin; the Darwin's point in the centre of the curve on the left and high up on the right.

(2) Deep nasal notch. Chin receding. Lips thick.

(3) Slight nasal notch. Supraciliary arches developed at outer edges. Chin recedes.

(4) Supraciliary arches and glabella in one marked ridge. Nasal point somewhat raised. Nasal notch.

(5) Very deep nasal notch. Very wide and thick eyebrows.

Figure.—More than half are marked as slight—a few of them "very slight"; the rest "medium." None "stout."

Hair.—As a rule, to which exceptions are very few, hair on the head is thick and wavy: curly in the case of one individual. The hair of a man of 70 was noted as "very thin and grey." A man of 31 also had hair which was "thin and grey," but he was exceptional. The growth of hair on the cheeks—whiskers—was observed in almost every subject. 142 564*

Hair on the chest.—The average is "moderate."

On the arms.—The growth of hair in half of the subjects was "slight to very slight"; in the other half, "moderate to thick."

On the legs.—It was noted as "moderate" to "thick" in more than three-fourths of those examined; in a few, "slight."

The growth of hair of a few individuals is here specified—

(1) Aged 54. Hair on the head moderately thick and grey. Hair on the face white. Growth of hair on the cheeks. Hair all over chest grey. Very long thick hair on the back. Hair on the legs and arms thick.

(2) Aged 36. Hair on the head moderately thick and wavy. Glossy black. On chest and middle line of abdomen, moderate. On the arms and legs moderately thick. Shaves the head (except the crown), face, chest, abdomen, wrists and hands, about every 15 days. [302]

(3) Aged 28. Hair on the head thick and wavy. Growth of hair on cheeks; on the chin it is very thick. On the chest, moderate; on the arms, very slight; on the legs, thick. Does not shave his chest, as doing so would make him weak; on the other hand, if he does not shave his head and face, he will become sick. [302] [753] [826]

765 When the cremation has been done by night, the duty
782 of Sêshakriya (making offerings to the deceased's spirit)
613 must be begun the next day between 10 and 11 A.M. and is done on seven consecutive days. In any case the time for this ceremony is after 10 and before 11 and it continues for seven days. It is performed as follows. All male members of the Taravâd younger than the deceased go together to a tank and bathe, *i.e.*, they souse themselves in the water, and return to the house. The eldest of them, the man who tore off the strip of cloth from the corpse, has with him the same strip of cloth and the piece of iron, and all assemble in the central courtyard of the house, where there has been placed ready by an Enangan—(one of the Taravâd—of the same clan or sub-clan as that of [582] the deceased : marriage must be admissible between the two Taravâds)—some rice which has been half boiled, a few grains of gingelly, a few leaves of the cherûla,* some curds, a smaller measure † of paddy, and a smaller measure ‡ of raw rice. These are placed in the north-east corner with a lamp of the ordinary Malabar pattern. A piece of palmyra leaf, about a foot or so in length and the width of a finger, is taken, and one end of it knotted ; the knotted end is placed in the ground, and the long end is left sticking up. This represents the deceased. The rice
824 and other things are offered to this. The belief concern-
826 ing this piece of palmyra leaf is explained thus : There
796 are in the human body ten humours :—Vâyús ; Prânan ;
794 Apânan ; Samânan ; Udânan; Vyânan ; Nâgan ; Kûrman; Krikalan ; Dêvadattan ; Dhananjayan. These are called Dasaváyu, *i.e.*, ten airs. When cremation was done for the first time, all these excepting the last, were destroyed [789] by the fire. The last one flew up and settled on a palmyra leaf. Its existence was discovered by some Brâhman sages who, by means of mantrams (magic), forced it down [782] to a piece of palmyra leaf on the earth. So it is thought [795] that, by making offerings to this (Dhananjayan) leaf for seven days, the spirit of the deceased will be mollified, should he have any anger to vent on the living members of the Taravâd.

824 The place where the piece of leaf is to be fixed has
765 been cleaned carefully, and the leaf is fixed in the centre
782 of this prepared surface. The offerings made to it go direct
613

[804]

* Ærna lanata belonging to the natural order Acanthaceæ.
† Ari Edangâli : about the size of a quart.
‡ A nazhi : about ¾ a pint.

9:Iyer E-4, 5 (ca. 1902-1906) 1912
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During the exile of Rama, Lakshmana and Sita, they lived chiefly by hunting. One day, when Sita was drying some pieces of flesh, a crow accidentally pecked at one of Sita's ruddy toes, taking it for one of the blood red pieces of meat. She thereupon told her husband about it, who shot an arrow at the crow and blinded it in one eye, and thenceforth its descendants have been blind in one eye. 825 539

When the great Rama was constructing the dam across the sea, for his large army to cross over to Lanka (Ceylon) to wage war with the *Asura*, Ravana, and to recover his wife Sita, a small squirrel was found working hard without food. This attracted the notice of the great Rama who took pity on him and gently rubbed him on the back with three fingers as a sign of affection, and the impressions thus left became the black and white lines, which the whole species possessed thereafter.

Ari-pravu or the common house-dove has a story told of it. These birds, male and female, are always found in pairs together. Once, it is said, they were quarrelling about a game, and the quarrel ended in the desertion by the male bird of his mate, who recognizing the mistake called for him, and her cries are said to be ever calling out for her mate.

Rain, Thunder and Lightning:—In the aërial regions are huge monsters of extraordinary strength (*Kálaméghattanmár*) who are supposed to possess two horns with the aid of which all the water from the earth is drawn up during the summer, to be spat out in the rainy season at Indra's (Rain God's) bidding. Lightning is caused by the friction of the horns, while engaged in the task of spitting out water. Another version of the story as to the origin of lightning is, that it is caused by the brandishing of Indra's sword, while engaged in ordering the monsters to supply the earth with water. 539 [821] [776]

It is said that a new lobe grows on to the liver of a tiger every year it lives, and therefore by an examination of that organ, the age of the animal can be accurately determined. [825] [826]

Evil spirits are believed to have the power at times of changing men into tigers, such being distinguished by having no tails. [776] [825]

The claws and even the teeth of the tiger are used as charms against witchcraft and the evil-eye. They may frequently be seen set in silver, and worn round the necks of [789] [825]

9:Iyer E-4, 5 (ca. 1902-1906) 1912
AWll Kerala AWll
Nayar

the water leak out by making holes in the pot as he walks round. On completing the third round he dashes the pot on the ground close to the spot where the head of the dead had been placed. This circling round (*Kumbhapradakshinam*) is said to symbolize that the deceased has had his ablution in the water of the Ganges. Then the chief mourner and others bathe in a tank or river, perform an ablution of water (*Udaka-kriya*) to a piece of *karuka* grass stuck up to represent the spirit of the dead. A small image of the deceased is then made out of raw rice, and to this image a few grains of rice and gingelly seed are offered. When this has been done, the relatives and the neighbours who have been there depart, taking care to bathe themselves before entering their houses.

The ceremony next in importance is the *Séshakriya* (making offerings to the deceased's spirit) which begins on the second day after death and continues for seven days, the particulars of which are as follows:—All the male members of the family, junior to the deceased, bathe and return home. The eldest of them who has the torn cloth and the piece of iron, together with the others, assemble in the central court-yard of the house, where there has been prepared by their *enangan* Chithayan, some boiled rice, a few gingelly seeds, a few leaves of the *cherula*, some curd, and a small measure of paddy, rice, and turmeric. All these are placed in the north-east corner with a lamp locally made. A piece of palmyra leaf, about a foot or so in length and the width of a finger is taken, one end after being knotted, is placed in the ground, and the long end is left sticking up. This leaf represents the deceased, and the rice and other things are offered to it. The following is the belief concerning the use of the palmyra leaf:—There are in the human body ten humours, *Váyus*, *Prénan*, *Apánan*, *Samánan*, *Udánan*, *Vyánan*, *Nágan*, *Kúrman*, *Krikalan*, *Dévadathan* and *Dhananjayan*. There are *Desavayus* or ten airs. When cremation was performed for the first time, all excepting the last were consumed in the fire, while the last flew up and settled on a palmyra leaf. This was discovered by some Brahman sages, who by means of *mantrams* forced it into the palmyra leaf. So it is thought that by making offerings to this leaf for seven days, the spirit of the deceased will be pacified.

The place where the leaf is to be fixed is first cleaned carefully, and the leaf is then placed in the centre of the prepared

13:Thurston & Rangachari E-4, 5 (no date) 1909
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Nayar

the corpse, has with him the same strip of cloth and the piece of iron, and all assemble in the central courtyard of the house, where there have been placed ready by an enangan some rice which has been half boiled, a few grains of gingelly, a few leaves of the cherūla (*Ærua lanata*), some curds, a smaller measure of paddy, and a smaller measure of raw rice. These are placed in the north-east corner with a lamp of the ordinary Malabar pattern. A piece of palmyra leaf, about a foot or so in length and the width of a finger, is taken, and one end of it is knotted. The knotted end is placed in the ground, and the long end is left sticking up. This represents the deceased. The rice and other things are offered to it. The belief concerning this piece of palmyra leaf is explained thus. There are in the human body ten humours:—Vāyūs, Prānan, Apānan, Samānan, Udānan, Vyānan, Nāgan, Kurman, Krikalan, Dēvadattan, Dhananjayan. These are called Dasavāyu, *i.e.*, ten airs. When cremation was done for the first time, all these, excepting the last, were destroyed by the fire. The last one flew up, and settled on a palmyra leaf. Its existence was discovered by some Brāhman sages, who, by means of mantrams, forced it down to a piece of palmyra leaf on the earth. So it is thought that, by making offerings to this Dhananjayan leaf for seven days, the spirit of the deceased will be mollified, should he have any anger to vent on the living members of the taravād. The place where the piece of leaf is to be fixed has been carefully cleaned, and the leaf is fixed in the centre of the prepared surface. The offerings made to it go direct to the spirit of the deceased, and the peace of the taravād is assured. The men who have bathed and returned have brought with them some grass (karuka pulla), plucked on their way back to the house.